

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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THE CURSE OF MODERNISM

By REV. W. A. CRISWELL, D.D., Ph.D.

Pastor, First Baptist Church, Dallas

(This sermon was delivered at the First Baptist Church, Dallas, on June 12, 1949, and published in the Baptist Standard, Dallas, on July 7, 1949.)

There is a frontal attack upon the Christian faith by the avowed enemies of Christ. I am not afraid of it. There is a subtle attack upon the Christian faith by the supposed friends of Christ. I am desperately afraid of it.

Robert Ingersoll said he was an infidel. He boldly attacked the Bible and ridiculed the Christian religion. With consummate skill he sought to laugh the gospel of Christ out of court. One of his most popular and famous lectures was entitled, "The Mistakes of Moses." It was leveled against the Mosaic account of creation and against the trustworthiness of the sacred Scriptures in general. No need to be afraid of a Bob Ingersoll. The anvil of the truth of Christ Jesus has worn out and outlived many a hammer like him.

The little town in which I grew up had its town infidel; most little towns do. In my town he lived back of our house. Many mornings you could hear him curse for blocks as he beat his cow all over the lot. During revival meetings he laughed at the preacher's invitations. All of us knew him, what he stood for, what he believed, how he lived. Nobody wanted to be like him. He was an infidel. No need to be afraid of what he could do to the church.

Attacks From Within

But there is a suave, affable, personable, scholarly man who claims to be the friend of Christ. He preaches in the pulpit, he teaches in the school, he writes learned books, he publishes articles in the religious magazines. He attacks Christianity from within. He makes the church and the school a lodging place for every unclean and hateful bird. He leavens the meal with the doctrine of the Sadducees. He is the liberal, the modernist. I am desperately afraid of him.

The great wall of China, we are told, was breached three times within the first generation after it was built, not by an enemy storming the ramparts, but by an enemy bribing the gatekeepers. The fall of Madrid from the hands of the defending loyalist, republican armies of Spain was accomplished by Franco's "fifth column," which, the Generalissimo said, "is prepared to open the gates to my four columns without." Like loyalist Spain, whole nations have

been delivered to a terrible enemy by infiltrations. A Quisling presents Norway to Hitler. The communists present Czechoslovakia to Stalin. Our own Congress wages relentless warfare against treacherous, subversive forces on the inside of our government. We can be like a great tree which in times past withstood the rain and the wind and the storm and the lightning, but finally fell because the heart had rotted out. Insects, termites destroyed the monarch of

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Dr. W. A. Criswell

How Shall We Escape?

By EVANGELIST J. WILBUR CHAPMAN, D.D.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:1-3.

The plan of salvation is the wonder of wonders of all the ages. It is so marvelous that the men with the greatest minds the world has known have never yet been able to think their way through it. They have set sail with their intellectual craft, and have gone east and west, north and south, but, like the apostle of old, they have turned back, saying, "It is past finding out." Concerning the plan of salvation wise men have always wondered. All the hosts of God's redeemed will sing of it throughout eternity. Yet, while it is so wonderful, it is so simple that the smallest child in your home understanding the difference between right and wrong may know enough about it to be a Christian.

The Danger of Letting the Gospel Slip Away

The first chapter of the Epistle to the Hebrews is a great description of Jesus Christ. It is said by some Bible teachers to be the greatest in all the Word of God. He is preferred above the angels. His eternity is mentioned in the use of the most striking figures of speech and His greatness strikingly described, and when the author has reached the climax of his thought, he says, "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

There are two ways of reading this text. The second reading is: "Therefore, we ought to give the more earnest heed to the things which we have heard, lest they should run away from us as water from a leaking vessel." And if ever you have lived in the country, as I have, and have gone down to the spring for a drink of water, and the cup which you lifted to your lips has been leaky, you have

found that the water has run away almost too rapidly for you to quench your thirst. Evidently the author has this in mind. Men lose the truth in that way. There was a time in your experience when you believed absolutely in the integrity of the Scriptures, when you believed sincerely in the deity of Jesus, but, somehow, under the influence of the world, and of men who have held contrary views, you have loosened your hold upon those beliefs. They have been slipping away from you. The apostle says you ought to give "the more earnest heed."

There is still another reading of this passage, which is as follows:



J. Wilbur Chapman

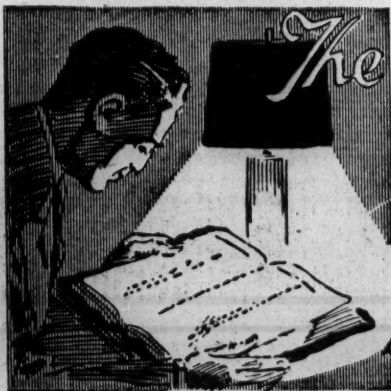
"Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should drift away from them." Drifting is an unconscious process. You have been on the stream on a summer day. The oars of your boat have been lying by your side. You have drifted so slowly that you never realized that you were moving until you turned your eyes back and saw the place where a little while before your boat was anchored. Men drift that way. They become blinded by sin, and sometimes they stop and think of the other days when God was a reality, when Jesus Christ was a personal

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"... See That Ye Abound in This Grace Also."

—II Cor. 8:7

By the Editor



The Christian AND HIS BIBLE

by Evangelist JOHN R. RICE

By EVANGELIST JOHN R. RICE

(Message given at Sword of the Lord Conference on Evangelism, Chicago Gospel Tabernacle, Chicago, Illinois, November 24, 1948. Mechanically recorded for THE SWORD OF THE LORD.)

"It pleased God by the foolishness of preaching to save them that believe."—I Cor. 1:21.

This verse does not say by the foolishness of Bible teaching. Bible teaching is good, but it is not the main thing. This is a very foolish thing; the Devil has spread this lie. The Devil is always ready to take up for the Word of God if he can keep somebody from having the power of God. The Devil is for the letter of the Bible, but not the Spirit. All the Pharisees were for the Bible, and then killed Jesus. Most Campbellites down South think the only way for a person to be saved is to be baptized by a

Campbellite preacher, follow the Lord in every act, word, thought and deed, be at church every Sunday morning in a Campbellite church and take the Communion. Every one of them believes the Bible. That is not enough; but you ought to be as good as they are in holding to the letter of the Bible. I am just saying that the letter of the Bible is not enough.

People sometimes say, "It is the Word that does the work. Preach the Word, then do not worry about results. Let the Word do it."

God never said that the Word alone would produce the results.

A lot of people pervert Scripture in trying to prove that. They quote Isaiah 55:11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." That is a good Scripture, but it means what it means and not something else. And the context shows clearly what it means. He says, "What I prophesy I bring to pass." Look it up in Isaiah and you will see that that is what it is talking about. God does not say that you can get up here with no heart, no power, no passion, no burden, no tears—just give a few orthodox words and

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Second Corinthians has only thirteen chapters. Two entire chapters, 8 and 9, are given over to teach Christians at Corinth the Christian duty, joy and profit of liberal giving.

Some months ago a pastor read THE SWORD OF THE LORD and was greatly blessed, he said, by the sermons. Then he wrote an indignant letter because in one article inviting subscriptions we started off with a Scripture. He was shocked that anybody would use a Scripture in trying to get people to do right in sending subscriptions to a Christian paper!

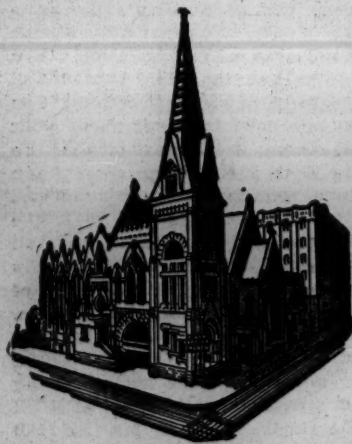
That reminds me of the colored woman who shouted "Amen!" joyfully to her pastor's sermon until he got practical and applied the message to daily living, particularly snuff-dipping; then she snorted, "Humph! Now he done quit preachin' and gone to meddlin'!"

Some people are greatly distressed when preachers get practical and apply the Scriptures to daily living and Christian duty.

I can imagine that some self-righteous deacons at Corinth must have fumed when they got Paul's letter with two full chapters of divinely-inspired instructions about getting money ready for the offering to take care of the Christian poor.

And in I Corinthians, Paul stepped from the sublime heights

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Great First Baptist Church, Dallas. Dr. W. A. Criswell succeeded Dr. George W. Truett as pastor.

The Christian and His Bible

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then live like the Devil and still have the blessing of God. That is not so, and that is not what this Scripture is teaching. It is not the Word alone; it is the preaching of the Word.

You say, "What do you mean?" I mean that it must be the man in the Word, the Word through the man. Do you see that? Sometimes a thief is able to steal an automobile by wiring around the switch. He does not have to have the key. A lot of us are cheats and thieves. We want to wire around God's appointed switch that controls power; we want to get the Word out to sinners without any passion, any tears, any burning on our own part. God does not do it that way. And anybody who tries to climb up some other way is a thief and a robber.

Now God planned that by the preaching of the Word—the Word filtered through you, colored with your personality and testimony and passion and tears—He would save men. It would have been easy for the Lord to put on a lot of loud-speakers and have an angel announce the plan of salvation. That way the whole job could have been done quickly; it could have been heard all around the world. But that was not God's way. His way is the preaching of the Word with passion, with tears, with burden, and with the anointing of God.

People often say, "Oh, the Holy Spirit will do it." They say, "O God, send the Holy Spirit over yonder [like a Western Union messenger boy]. Let Him convict that old sinner deeper than sin ever left a stain." In reality they mean, "Lord, I'll stay here by the fire and read the newspaper. You send the Holy Spirit to do my work."

No! You hypocrite, the Lord will not do it. God will not change His plan of saving sinners just to please your laziness. The Holy Spirit works through Christians, and the Word works through Christians. It pleased God to save men by the foolishness of preaching—not just the Word alone, without any warmth, without any fire, without any burden, without the Holy Spirit who lives in you having you, controlling you. What we need is the making over of preachers. If we make over preachers, then we will make over the preaching.

Somebody is always writing and asking me to give them some short helps on Bible study. Everybody wants some short helps on Bible study in order to save them work

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and study. One man wrote: "Brother Rice, I am awfully busy [as if I were not]; I will pay you so much apiece if you will outline me some sermons." Of course I did not do it. I want you to see that actually there is no fine, fast, immediate, easy, royal road, to being a good preacher. Some people feel that all that is necessary is to get a little outline, tack on some illustrations—and there it is. No, sir, it ain't either! No, it isn't!

My brother Bill tells me that in his revival at one place a pastor said he knew the people did not want good preaching because he had been doing the best preaching that could be done. He had memorized sermons by famous men such as Spurgeon, Ironside and others, and had been preaching them, but nothing happened.

Listen, Spurgeon's sermon are not good preaching until they flow through the warm, burning heart of Spurgeon, with the power of God on them and with all the juices of the Scripture. You take them and use them, but somehow all that is strained out. You put nothing else in and it does nothing. You can take the sermon by Jonathan Edwards, "Sinners in the Hands of an Angry God," which broke the back of sin in certain areas in New England and resulted in some five hundred conversions, and read it to your people from the pulpit and probably nothing will happen. Probably not a single deacon will hold on to the pillar and say, "O God, I'm about to go to Hell!"

Do you see what I am talking about? What is your trouble? Your preaching? No; it is primarily the preacher! Do not misunderstand me. The best we can get from other people, I think we ought to get. Sometimes we ought to quote Jonathan Edwards. Sometimes we ought to quote Spurgeon. Perhaps sometimes we ought to use an outline from some other source. If we use it very meticulously as it is given—if it does not have our own color—we should give it credit. But that which does not flow through your innermost being and come out of a great Christian inside is not going to be great preaching. Get that, preachers.

Christians Should Read, Read, Read the Bible!

I am talking, then, on the Christian and his Bible. What ought a Christian do about his Bible? (I cannot leave out preachers when I am talking about Christians. This crowd is mainly made up of preachers. I think even a preacher ought to be a Christian!) Now what ought a Christian do about his Bible?

First of all, he ought to read it. In Revelation 1:3 the Scripture says, "Blessed is he that readeth, and they that hear . . ." Only a few then could read; so one read and others heard. "Blessed are those who read the Word of God and those who hear it read." In other words, read the Bible. I am surprised to find how preachers neglect to read the Bible. You would think that they would take their textbook, the Bible, settle down and read it.

Let's take a little test here; may God make it good for our souls. How many of you have read the Bible through even one time? I mean all the genealogies, all the histories, all the 'begats,' I mean all of it—every line, every chapter, every verse? How many of you can say, "Yes, as God is my witness, I have read, at least once, the whole Bible"? You may think, "Well, everybody has." Let us see. Those of you who have read the Bible through, please raise your hands. (Hands are raised.) Some of you have and some of you have not. Some of you preachers have not. If you are no better Christian than that, how could you be much of a preacher?

I was a college teacher. What a strange kind of college teacher would I have been had I taught Algebra, but had never read the book through! That is quackery. But isn't it quackery for any preacher to pretend to preach the Bible when he hasn't even read all the Bible? You say, "Well, I read this chapter." Yes, I

know; but you could not properly represent Almighty God — you have not even read your Text-book through ONE time, and it certainly ought to be read far more than that. A Christian ought to read the Bible!

How much ought he to read it? I do not know how much. Perhaps it ought to vary. But every Christian ought to read it through. I think every Christian ought to read it through every year. At least he ought to read the equivalent of that. That is a mighty little to do. If you are a fairly fast reader and if you spend fifteen minutes a day with your Bible, you could read it through in a year. There are only 1,197 chapters. If you read three chapters a day in the Old Testament and one chapter in the New Testament or Psalms, you could read the Bible through in a little over ten months. No Christian who pretends to love the Bible can be content to read less than four chapters a day, fifteen or twenty minutes a day. Read the Bible through!

"Well, I learned it in systematic theology," you may say. I went through college, too. I had two years of seminary work. I knew the great doctrines. I had systematic theology by a good teacher, and I was sound in the faith. Yet I did not know much about the Bible. I think I had never read it completely through.

You say that people these days do not listen. If you really had something, they would. If you really were an authority, they would ask you questions. Every once in a while someone says to me, "I asked my pastor, but he couldn't tell me where the Scripture is that says, 'Let every tub stand on its own bottom'." If you had ever read the Bible through, then you would have known that saying is not in the Bible.

Listen to me! There is no royal road. You must just settle down to master the Bible—read it, read it, and reread it! You ask, "What course should I study?" I answer: The Bible! You ask, "How will I go about it?" Read it!

Somebody once asked Dr. James M. Gray, "How did you get to be such a master of the English Bible?"

He replied, "Before I ever preached on a passage, before I even made a comment on it or taught a lesson on it, I read the whole book through at least five times. Then I began to settle down to study it."

After you have read a book through five times, then you have a general idea what it is talking about. Read the Bible—read it, read it! You are not only going to have to read it once in a while; you are going to have to keep on reading it. Oh, the wonderful things the Bible will do for you if you will read it!

We ought to have it in the schools. I know the problems of separation of school and state. But our boys and girls need it in the school room. We ought to encourage people to have the Bible read in the schools. The simplest, the easiest way to revival is to get people to really reading the Bible and loving the Bible.

I remember a business man, a member of my church in Dallas, Texas. His machinery business, during the war, made a lot of money. We had a church full of new Christians, hundreds of new converts. I just bawled them out, wore them out, until they got a conscience about reading the Bible. Mr. Tom Patton said, "I'm a busy man. I have a bunch of salesmen to supervise, but I'll try it."

So he started out to read the Bible through, which he had never done before. He read a certain number of chapters a night and kept it up a night or two. He got over into Genesis and when he began reading about Joseph and his brethren, he could not lay the book down! In order to see how it turned out, he read on until two o'clock in the morning! The following Sunday he said to me, "I'll declare, I didn't know the Bible was like that! That is more interesting than a novel."

It is a wicked and sad truth that we have glossed over and made this whole matter an ugly thing. We do not enjoy it. We

feel that because it is our duty we will read it, but we do not willingly do it. Christians usually do not read much of the Bible. There is a setting of ideas and standards by your reading. There is a settling of problems by your reading. You ought to read it, read it, read it!

Sit down and read a whole book in the Bible at one time. You will enjoy it. Mark your Bible, then get yourself a new one. Read your Bible, read it like a novel. Read it like history. There are no uninteresting parts in the Bible. There are just some uninterested people who sometimes read the Bible!

Christians Should Memorize Much of the Bible

The next thing you ought to do is to memorize a lot of the Bible. In Psalm 119:11 the psalmist says, "Thy word have I hid in my heart that I might not sin against thee."

"Thy word have I hid in my heart." A Christian ought to memorize much of the Bible. How much? I do not know how much. Pardon a personal reference, but I want to suggest to you. I am a very poor example. In the first place, I really am a pretty busy man. (I know a lot of you are busy men, too.) But I have spent lots of time memorizing the Bible.

How much of the Bible should you memorize? We memorized at our house the first Psalm, the eighth Psalm, the twenty-third Psalm, Psalms 24, Psalms 34, Psalms 37 (once I memorized the twenty-seventh, though I could not say it now); the 100th Psalm, the 103rd Psalm, the 121st Psalm, the 126th Psalm.

In the New Testament we memorized I Corinthians, chapter 13; Romans, chapter 8; Romans, chapter 12. I memorized the fourth chapter of Philippians, the first chapter of John, the third chapter of John, and the fourteenth. We memorized the twenty-eighth chapter of Matthew. Of course I memorized hundreds of separate verses of Scripture, too. I say again, I am a very poor example; God forbid that I should set myself up as an example. But I have memorized some of the Scripture.

Somebody asks, "How can you preach five times a day? How can you go week in and week out and preach three or four times a day through a six months period? How can you do that?"

Again somebody asks, "How can you get a new sermon . . . ?" I can, and I do. Give me half an hour's time with the blessing of God on my soul, and I can have a new sermon—I mean rich and full and in which forty, or maybe fifty Scriptures are quoted. People say, "How do you do that?" Well, I have a pantry full of stuff. I have been working on it a long time. Nobody can do that without preparation. Nobody can do that without previous study.

A Christian ought to set out to memorize as much of the Bible as he can. Any preacher ought to memorize whole chapters and literally hundreds of verses. I should think any preacher here ought to be able to quote twenty-five verses on soul winning. Any preacher here ought to be able to quote at least twenty-five verses on prayer. Any preacher here ought to be able to quote at least twenty-five or thirty verses on the plan of salvation, maybe fifty. It is surprisingly shocking that the average preacher who quotes the Bible does not give half the verses correctly. In the most familiar verses they often make mistakes. We ought to memorize the Word of God.

There are so many things we want our children to memorize. We memorize the Preamble to the Constitution. The children memorize the Pledge to the Flag, and parts or all of the Gettysburg Address by Abraham Lincoln. Listen, nothing will pay you as much as taking the Word of God, a chapter at a time, and learning it.

You say, "I can't." Yes, you can. You are just lazy. You do not want to. That is your trouble. You say, "Well, I've tried and I forget it." I know; if you do not set your heart on it and give plenty of time to it, you will not do it. It is not easy. I am not

talking about what is easy. I am saying that it is valuable enough to do it. I have known preachers, sound gospel preachers in the main, who could quote from memory more Masonic ritual than they could quote Bible. They are bright Masons, but not bright Christians. That is a shocking sin. Memorize a lot of the Word! You want some fancy way to become a big preacher. You want some fancy way to have power. But there is no such way. You must just buckle down to hard work. You must dig and dig, and pray and cry over the Word until it is yours. You must love it, delight in it, memorize it. Get it in your heart, memorize a lot of it!

Christians Are Commanded to Meditate Day and Night in the Scriptures

What else? You are not only to memorize Scripture; you should also meditate in it day and night. In the first Psalm the Scripture says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Meditate day and night in the Word!

If you are to be a good Christian, then you must meditate day and night in the Word of God. (And you cannot be a good preacher if you are not a good Christian.) No Christian is born a good Christian. When you are saved you are not a good Christian. You are only a baby. A baby cannot walk. He cannot talk. A baby's face is wrinkled and red and puffed. Babies are nice, very nice, provided they buckle down to business. You give a baby plenty of milk and a fair chance; give him a little orange juice, a little cod-liver oil, and he will turn out all right. Now you are going to have to grow up to be a good Christian and a good preacher. One way to do that is to settle down to meditate day and night in the Word of God.

Out in West Texas you can ride across the prairie and out in the distance see a line of trees. What does that mean? It means that there is a creek there. There is a watercourse there. It may not be full of water, but some water runs there some time. Trees mean that there is a creek there. In that prairie country, unless there is some special water, there is not enough water except for mesquite trees.

This world is more barren than West Texas, and a Christian cannot grow and bear green leaves and fruit unless he gets water somewhere. You cannot get it anywhere else except out of the Word of God. Now plant your roots down in the Word of God so you will be soaking it up all the time. Meditate day and night in the Word of God!

How apt is this Spiritual illustration! Bible illustrations are always apt. They are divinely inspired. Did you know that the best Christian and the best preacher is the part of the tree that is subconscious, underneath the surface—that part of the tree that even you are not aware of? You are a good Christian if you want to pray when you are asleep—the part of you that does not sleep, that personality and character of you. You can pray all the time, even while you sleep. You can so love the Word that it will get to be like your breathing. You do not have to think about your breathing; it is a part of you. So the Word of God will become if you have your heart, your mind and your thoughts wrapped up in the Word of God, just soaking it in all the time. The roots of the trees you do not see. They are out of sight. They are under the surface. But they are down there soaking in the water. A Christian ought to make the Bible such a living thing that he will be full of it all the time. If he is, his leaf will never wither; he will bring forth fruit in his season, and everything he does will prosper.

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The Christian and His Bible

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Surely none of this crowd ever knew of a preacher who came up to Saturday night and did not have his Sunday sermons ready! You have heard of preachers like that, haven't you? Listen to me! That is a pretty bad sign of what is going on in the heart.

I have asked some preachers to preach who said, "I ought to have a day or two to get ready." Isn't it a funny kind of soldier who goes out to war without his gun loaded? What is the matter? A preacher cannot be what he ought to be unless the Word is rich and sweet to him.

I am a poor example. Forgive me. I suppose I ought not to mention it. I preach pretty often but I never, never get caught up with my preaching. I have more sermons than I ever get to preach. Look at the books back there on the book table when you leave. If you think they are empty bobbins and idle chatter; if you think they have no meat in them, leaf through a few of them and then go and write a few like them. The truth is that the books I have not written yet are as many, and perhaps as rich, as those that are out there. I am just saying that the mind of the Christian who meditates day and night in the Word of God will be full of the Word and the teachings of God. If you have difficulty getting sermons, the trouble is that you are just trying to grow them up from the branches, you haven't any roots down. You must get your roots down first! You must meditate in the Word of God!

What does it mean to meditate? That is what a cow does. Don't think it is a joke; that is really the meaning of the word. A cow has four stomachs. She goes out and says, "I'm going to fill my stomach with this before somebody else gets it."

She grabs it, swallows it down and says, "When I get some time I'll chew this." After a while she says, "Boy, I feel good now! I feel ready to enjoy myself." So she lies down in the shade, switches her tail and gets up her cud. Some people have an idea that a cow just keeps a cud to chew. No, she gets a fresh one every little bit. When you say she lost her cud, she is just sick and cannot reach down in her stomach and grab a big handful of this grass and chew it and meditate on it. That is what the word meditate really means. It means to chew the cud.

Go ahead, fill your mind—read and read and read. Then when you go to bed or when you are riding somewhere or when you are waiting somewhere, take it up and chew it and chew it and chew it. David said, "While I was musing the fire burned." Do you know why there is little fire in your preaching? You have not been musing.

If you want the fire of God in your preaching, then read the Word ahead of time and enjoy it, chew it, cry over it, rejoice in it. It is going to take meditation in the Word of God, day and night meditation! What is wrong with you is not primarily your preaching. Primarily what is wrong in your heart, your living—you are not soaking up the Word of God.

There is a wonderful affinity between the Word of God and the Spirit of God. And the Spirit works more often with the person who delights in the Word. He may not be an organized thinker, he may not be a profound preacher from the standpoint of homiletical arrangement; but the best preacher, the preacher whom God blesses with the Spirit of God is the man who loves the Word and has some of the Word to preach. You will be surprised about it, but I find sometimes that some humble, honest Christian who can hardly read and write but who loves the Word gets the best meaning out of the Bible. The reason is that he meditates in it day and night.

Christians Should Delight in the Bible and Love It

What are you going to do with the Bible? Read it, memorize it, meditate in it. What else? You

must love it. The Scripture says, "His delight is in the law of the Lord." It does not say this blessed man reads it as a duty. We say, "I believe a preacher ought to read the Bible. I am going to do my duty, aren't you? Yes sir, I am going to read it!" You say, "If I read four chapters a day I can read it through in a year? Well, I am going to do it. I am a good Christian; I am a good preacher. I tell my people to do it and I am going to do it." So you read it. When you get done you say, "Oh, boy! Now I'll read the things I want to read." But it has not done the job unless you are reading what you want to read when you read the Bible. Do you read the Bible more, or the newspapers? Do you read the Bible more, or other books? Is your delight in the law of the Lord and in it do you meditate day and night? David said, "Seven times a day do I praise thee because of thy righteous judgments" (Psa. 119:164). He said that it is "sweeter also than honey and the honeycomb" (Psa. 19:10). Jeremiah said, "Thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16).

Big old Clyde Barrow was saved at Shamrock, Texas, where I was pastor. He had wasted long years. He weighed 235 pounds, was six feet and five inches high. After he was saved he would wake me up at daylight. I would be up late at night and did not want to get up so early. But he would wake me up. He would say, "Brother Pastor, forgive me; but I was reading last night after I got off from work and I just couldn't wait until Wednesday night at prayer meeting to ask you about what I found. See what I found here? What does it mean?" Then tears would run down his face. That old sinner who had been so wonderfully saved, now loved the Word. Oh, God forgive us who are educated and intellectual and have so many interests that we do not take time to delight in the Word. We do not enjoy it. We read it as a duty but do not enjoy it and delight in it.

There must be something fundamentally wrong with a Christian who does not enjoy the Word. There must be sin in the way. It must reprove your heart somehow. It must be that there is a subconscious, a psychic opposition to the Word of God that makes it uninteresting or dull or makes you dread to read it. There is something wrong. A Christian psychiatrist, if he analyzed a Christian who does not delight in the Word of God could press down and get you to talk and confess until after a while he would find out that back yonder somewhere there is something in the Bible that goes against the grain, something that makes you shrink from it.

Some times people have amnesia, a lapse of memory. They get to where the world is so dark they do not want to remember things. A few times I have had an engagement I did not want to keep. I almost never forget an engagement and I am almost never late for one. But about two or three times when I did not want to go, I forgot them—I mean forgot them clear. I did not mean to forget. That is, this outer conscious part of me did not mean to, but a fellow inside said, "I don't blame you. I don't want to go either, and I'll attend to that for you."

Now there is an inner somebody in you who makes you feel that the Bible is dull. There must be some unconfessed sin; there must be some animosity toward God; there must be some estrangement from God that makes it so we do not delight in the Word of God. Don't you think so? For "he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" but "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:21, 22).

If you get to where you love and delight in the Word of God, your preaching will glow; the illustrations will be there, the enthusiasm will be there—every ele-

ment that makes for interesting preaching will be there when you get a certain enthusiasm about the Word of God and delight in the Word of God. There will be a profundity to it and yet a lightness and joy and enthusiasm to it. There will be an audience interest.

One reason some of you men are such dull preachers is because you are dull Christians. If you are in the pulpit you are dull; people do not enjoy hearing you. You go to see a sick person who is about to die and you are dull there. You go to talk to some lost sinner about his soul and you are dull there, too. You are a dull preacher because you are a dull Christian.

I am not talking about the graces of fine personality. I know some intellectual men who bore me to tears. One man whom I finally got to where I avoided and would not have anything to do with, has degree after degree. He has written profound and wonderful books. But I finally shook him off, just made it a point never, never to see him again. He just bored me to death. A cultured mind is not enough. As far as being an interesting preacher is concerned, if you get a holy enthusiasm, joy in the Word of God and are full of the Word of God, you will have something. Oh, then let's set out to let the Word of God dwell in us richly, and make us rich.

What else are we to do about the Word of God? We are to live it. Anywhere it leads you, go. If the Spirit leads and as it fits in, you can afford to preach anything that is in the Bible, come Hell or high water—and it probably will. It did for John the Baptist. But that is all right. Go ahead. You can afford to preach it!

Meditation and Delight in the Bible Guarantees Success

Now what will the Bible do for you? And I have so little time I must only mention this matter.

First of all, it will guarantee prosperity and success. "Blessed is the man . . . his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Everything he puts his hand to will be blessed. Do you want to prosper? That is the way. It works! Never you mind! Was it Mark Twain who, when he first saw the Atlantic Ocean, said, "Well, it is a success"? The Word of God is a success. It is the pure Word of God. It is "quick, and powerful, and sharper than any two-edged sword" (Heb. 4:12). It is a success! You get full of it and you will be a success. It will do plenty for you. It will! The Lord guarantees it.

The Lord said the same thing to Joshua. "Moses My servant is dead, but never mind about that. I am not dead. As I was with Moses, I will be with you" (Josh. 1). A little Joshua in a big Moses' shoes is all right if you have the same big God.

Somebody said, "Oh, what will we do when Dr. Truett [former pastor of the great First Baptist Church, Dallas, Texas] dies?" We will go up to Muskogee, Oklahoma, and get a young fellow about thirty-five years old who wasn't known very well. We will get him down there to preach and he will have crowds twice as large as Dr. Truett had, and two or three times as many people saved! That is what they did. There probably are not more than five people in this room today who know his name. You will know it after a while, but you did not know his name before he got there.

It did not matter that Moses, the great man who gave the law, was dead. He was a great man, but the Lord said, "Never mind. Moses my servant is dead, but you get up and I'll be with you as I was with Moses. Every place you put your foot down I will give it to you—the whole country if you will just step on it. Go on, but take heed to the law. Meditate therein day and night. Turn not from it to the right hand or to the left hand. And then shalt thou make thy way

Dr. Bob Jones Says:

Between the close of the school year 1947-48 and our summer school, we had an Evangelistic Conference. During this Conference, a young man stopped by the University and told us he would like to attend this Conference and remain for the summer school. Since we did not know anything about the young man and did not have time to check any references, we told him, "We will let you stay here provisionally; and if your references check, we will keep you for the summer school." The young man had a great blessing through the Evangelistic Conference; and when the Conference was over, he remained for summer school and has been a student ever since. This summer he supplied a church and brought back with him to school this year seven young people who had dedicated their lives to full-time Christian work. It is so wonderful to be identified with an institution like Bob Jones University where day in and day out, we see manifestations of God's power and rejoice in glorious demonstrations of the leadership of the Holy Spirit. I often wish that we could impart to our friends all inside information we have about what God really is doing on our University campus and through the students who have gone out into the world. It is, however, impossible for us to give you all

these facts. A few days ago, a nurse who is working in a hospital in a town in Georgia wrote us that she had come to know something of the work of one of our Bob Jones University "preacher boys" and that she wished to send her tithe of \$15 a month to help some young man who is training for the ministry and who is not able to pay all his expenses in school. All of you people who read our statements as they appear week by week know some student who attended Bob Jones University; or if you do not know someone who has attended, you have heard from some source about the remarkable things that God is doing through this institution of which I happen to be the founder. We appeal to you friends to help us build our Student Loan Endowment Fund. Some of you have already helped, but we want you to help us some more, and we would like to have you send a contribution if possible before January 1. Some of you are really under conviction because you have not sent a contribution. So come on and get right. Send all you can and help us help these wonderful young people who have to have help in order to attend school. Thank you and God bless you.

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prosperous and then shalt thou have good success.' That is the way.

I wish you would believe me today. But, no, you are going to want something fancy. You think, "If I could get a book of sermon outlines, boy, I would be fixed then." No, you would not. That will not fix you. But if you will do what I am telling you today, you will be fixed. You will certainly be on the road that wherever you put your hand down, God will bless it; wherever you put your foot down, God will be there with you. When you preach there will be a joy and charm about your preaching that you cannot have without the Bible. There is a certain charm to the Word, and power to the Word that flows through a consecrated heart that meditates in it day and night. What will it do for you? It will guarantee success.

Bible Reading and Meditation Creates Faith

What else will it do for you? Listen, there is the secret of faith. Somebody says, "I wish I had faith." You can have. "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17). I am glad the Lord said it that way because in those days a lot of people could not read and the Bible was not printed. Anybody who got it had to get it primarily by hearing it. How does faith come? By hearing the Bible or reading the Bible.

Read about Daniel in the lions' (Continued on Page 8)

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The Curse of Modernism

(Continued from Page 1)

the woods.

This is the unspeakable tragic thing that happens to many of our Baptist institutions and eventually threatens them all. They are delivered to secularism and infidelity, not because of a bitter frontal attack from without but because of the slow, gradual permeation of the rot and curse of modernism from within.

A Great School Is Started

Take, for example, the University of Chicago. The faithful, devout Baptist people of the North set about to build (in their own words) "a great Christian university to counteract the materialism of the Middle West." God greatly, immediately blessed their efforts. In May, 1889, the electric news was announced to the Baptists gathered in the national meeting at Boston that Rockefeller had offered \$600,000 for the building of the Christian school if the Baptist churches would give \$400,000. When the announcement was made, the entire assembly arose with the Doxology on its lips and Dr. Henson exclaimed: "I scarcely dare trust myself to speak. I feel like Simeon when he said, 'Now, Lord, lettest thou thy servant depart in peace for mine eyes have seen thy salvation'."

Appeals were sent to 1,200 Baptist pastors in the Middle West. The second Sunday in April, 1890, was made "University Day." The humble, faithful, loyal Baptist people in all the churches gave prayerfully and sacrificially. Their splendid school for preachers, the Baptist Union Theological seminary at Morgan Park was, under the terms of the Rockefeller gift, to be incorporated into the university, becoming the divinity school. It all was done, gloriously, victoriously. The university was built and the divinity school was opened to prepare preachers to win the Middle West for Christ.

Modernism Corrupts

Then the infiltration began. The curse, the rot, the virus, the corruption of modernism began to work. Here are some of the professors who have taught the preachers during the course of the years:

Prof. G. B. Foster, Baptist teacher in the seminary, pastor of a Unitarian church.

Prof. Haydon, Baptist leader in the seminary, pastor of a Unitarian church.

Prof. Merrifield, Baptist teacher in the seminary, pastor of a Unitarian church.

Prof. G. B. Smith, systematic theology: "May we not demand that God shall be required to receive the moral approval of men? The spirit of democracy protests against such ideas as that God has a right to insist on some rigid plan of salvation."

Prof. Soares: "Redemption is an absolute fancy. Revelation is self-deception. We refuse the idea that the principal business of the church is to get people converted or committed to the Christian life."

Prof. G. B. Foster: "An intelligent man who now affirms his faith in miracles can hardly know what intellectual honesty means. The hypothesis of God has become superfluous in every science, even that of religion itself. Jesus did not transcend the limits of the purely human. He never thought of ascribing a pre-mundane existence to himself; nor did he claim to be the judge of the world. It is doubtful if he ever called himself the Son of man."

Newspaper Discusses Hypocrisy

We cannot help but find ourselves in sympathy with the comment of a great Chicago daily newspaper: "We are struck with the hypocrisy and treachery of these attacks on Christianity. This is a free country and a free age and men can say what they choose about religion, but this is not what we arraign these divinity professors for. Is there no place in which to assail Christianity but a divinity school? Is there no one to write infidel books except professors of Christian theology? Is a theological seminary an appropriate place for a general massacre

of Christian doctrines? We are not championing either Christianity or infidelity but only condemning infidels masquerading as men of God and Christian teachers."

The University of Chicago is just one of the many Baptist institutions of America that have been lost to modernistic infiltration. What do you think of the statement of belief by Dr. Morton Scott Enslin, professor and head of the department of New Testament in the famous Baptist Crozer Theological seminary:

"I believe that many things which Jesus said were true but not because he said them."

"I believe that the whole view of holy history with its theory of a chosen people, special revelations, prophecies, is utterly unconvincing and basically vicious."

"I believe that beneath this whole superstructure of 'the divine plan of salvation' with its precise way in which God designs to save men, is but one solid foundation, namely, man's brave effort to save himself."

The Liberal Position

What is this virus and corruption we call liberalism and modernism? What is this decay that ruins the churches, the denominations, the mission fields, the evangelistic work and appeal of the preachers of Christ? Of course, there are as many individual interpretations as there are liberals themselves. They do not agree among themselves but here are some typical statements of men, past and present, concerning some of the basic subjects of the Christian faith.

False Teachings About Jesus

Dr. J. W. Nixon, professor of Christian theology in the Baptist Colgate-Rochester Divinity school, chairman of the Federal Council's department of research and education:

"We shall hardly bandy words about the finality of Christ. The field is open for anyone at any time to mean more to men than Jesus has meant. He was a human being. As a demi-god he is not an object of imitation. He was the child of his people and his time."

Prof. Vergilius Fern, head of the department of philosophy, Wooster college in Ohio, once a great, conservative, Presbyterian school:

"Whether Jesus ever lived is a historical question that is interesting, but it is not fundamental to religion. And if it be suggested in criticism that you then have a Christian religion without a historic Jesus, may I suggest that if Jesus was all that is so generously claimed of him, he ought not to be sensitive about his own name or himself. No one is really great who is too self-conscious."

Sin Called Blundering Quest

Prof. Wm. E. Dodge said: "Sin itself is a quest for God—a blundering quest but a quest for all that. The man who got drunk last night did so because of the impulse within him to break through the barriers of his limitations, to express himself and to realize the more abundant life. His self-indulgence just came to that; he wanted, if only for a brief hour, to live the larger life, to expand the soul, to enter untrodden regions, to gather to himself new experiences. That drunken debauch was a quest for life, a quest for God."

Prayer Compared to Magic

Prof. Enslin of Crozer, in the Christian Century, "Why Not Use a Prayer Wheel?" "We go through the gestures of prayer but we do not, cannot, expect results. Accordingly, as I see it, prayer in the conventional sense of the word is doomed as surely as burnt sacrifice and the Juggernaut car."

Prof. Kirsopp Lake of Harvard Divinity school: "I do not believe that the religion of tomorrow will have any more place for petition (prayer) than it will have for any other form of magic."

Lord's Supper Called Heathenish

President A. C. McGiffert of the Chicago Theological seminary: "It is not absolutely certain that Jesus himself actually instituted such a supper and directed his disciples to

eat and drink in remembrance of him. Expecting as he did to return at an early day he can hardly have been solicitous to provide for the preservation of his memory."

Theodore Parker: "The Lord's Supper is a heathenish rite and means very little. Cast away the elements. Let all who will come into a parlor and have a social religious meeting, eat bread and wine, if you like, or curds and cream and baked apples, and have a conversation free and cheerful on moral questions."

Another: "The ideas of sacrifice and atonement are barbarous and inhuman. As liberals in religion, why should we commemorate the death of Jesus? Jesus is not the center of our religion. Why do we not commemorate the life of Emerson or Socrates or of Immanuel Kant?"

Another: "One might as well speak of the wool of the Lamb as to speak of the blood of the Lamb."

Says Bible to Become Curiosity

Prof. J. B. Pratt of Williams: "The Bible has lost all hold on the leaders of thought and certainly is destined before many years to become one of the curiosities of the past. The inspiration of those who spoke a 'Thus saith the Lord' is of only a little higher type than that of the whirling dervishes and heathen medicine men."

Conversion Is Ridiculed

Prof. G. A. Coe, Union seminary, author of the famous book, "The Psychology of Religion," has said, "Religion is wholly within the natural psychological order. The joy which often accompanies conversion is nothing more or less than the effect of religious laughing gas. The supernatural in Paul's career is reducible to psychopathic explanation. There are signs of 'neurotic make-up' in Paul and Mohammed. Paul had a luxuriant experience of the sort of automatisms that might have made him a great leader of the shamanistic type." (Shamans are Mongolian devil-priests and exorcists.)

C. B. Lockwood said: "Every honest man knows that there is no supernatural regeneration, conversion or salvation. As well talk of a supernatural God."

Liberal Statements About God

President E. E. Aubrey, Crozer seminary, member of the Executive committee of the Federal Council, chairman of its department of international justice: "Modern conceptions of God all tend to make him something other than a superman, to seek such words as 'principle' and 'process' and 'quality' to state the meaning of God." The "means of communion" with this "principle" or "process" once known as "God" are "relaxed quietness on a mountainside, absorption in some glorious symphony, and little friendly moments with one's flowers."

Dr. C. W. Reese, educated in our Southern Baptist schools, one time a Baptist pastor, says: "As far as I am concerned, the idea of God plays no important part in my religion. Theism is philosophically possible but not religiously necessary."

A liberal who one time taught in one of our Baptist schools, encouraging the raising of money for the school, hoping to take it over, said: "Where the old religion made the supreme object God, the new makes it humanity; sociology takes the place of theology and the world-hope of an improved social order replaces the belief in immortality."

Heaven Declared Out of Fashion

The Rev. Edward Cummings speaks of heaven as "that ridiculous spiritual roof garden of the next world."

Another says, "leave heaven for the sparrows."

Shailer Mathews, late head of the University of Chicago Divinity school, past president of the Federal Council, one of the number one leaders in shaping the destiny of the Northern Baptist convention, says that, "The appeal to post-mortem rewards and punishments is distinctly out of fashion. Such beliefs have lost their appeal. The post-mortem life has no bearing on conduct."

Harry Emerson Fosdick, leading radio speaker of the Federal Council, pastor of the Park Avenue Baptist church, turned by the Rockefeller millions into the Riverside church, ridiculed heaven as "a perpetual religious serenade."

Surely, surely there is ground for this paragraph taken from the fifth annual report of the American Association for the Advancement of Atheism: "They are saving the ship of Christianity by throwing her cargo overboard. With what zeal the Fosdicks and Shailer Mathews and the whole crew of rescuers toss out . . . the virgin birth, atonement, and the resurrection. How long will men sail the seas in an empty ship? They will go ashore and enjoy life with the Atheists. We welcome the aid of the modernists and pledge them our fullest cooperation in ridding the world of any serious acceptance of Christian theology."

The stupid dumbness of those who believe is assailed by Harry Emerson Fosdick in a letter written January 31, 1945: "I am a liberal in theology. Of course, I do not believe in the virgin birth or in that old-fashioned substitutionary doctrine of the atonement; and I do not know any intelligent Christian minister who does."

Dr. C. C. McCowan, professor of New Testament, Pacific School of Religion, adds to the chorus: "The record of Jesus' life is entirely second-hand and in many points untrustworthy. The fundamentalist theory of the finality of the Biblical revelation can be satisfying to no person who thinks."

Roehr, higher critic, places all of us who believe in our proper cells. In describing Jesus as just another man, the product of his age and nation, he says, "Those who deny this are stupid, servile and literal."

Modernism Within Is Strong

John Wesley one time wrote: "I am not afraid that the people called Methodist should ever cease to exist in Europe or America, but I am afraid lest they should exist as a dead sect having the form of religion without the power. If ever Methodism is overthrown, it will be at the hands of our scholars who neither believe her doctrines nor practice her polity. These are the men from whom it must purge itself or fall by its own weight."

This fear that troubled the heart of John Wesley no less troubles the heart of believing Christians everywhere who take time to see what modernism will do to their institutions. If modernism were a separate movement in itself, built its own churches, launched its own institutions, projected its own denomination, then we could look at it as just another of the many sects that appear on the surface of history. But modernism in itself builds nothing; it is a parasite that grows on institutions already built. The physician tells us that a given virus can multiply and cause disease only when within the cells of certain specific organisms; that no virus has been found to reproduce in the absence of living cells. This is a picture of historical modernism. It grows on the work, the heritage, the sacrifice of the orthodox. The humble disciples of Christ make the converts, evangelize the fields, build the churches, launch the institutions, erect the denomination—then modernism destroys their life from within.

Modernism Must Be Kept Out

We have no other choice if we are to live but to purge it out, keep it out, root it out. Like you would a disease, a plague, a rot, a corruption, so we ought to war against it night and day. Why introduce a contagious disease into your home? Why expose your children to a deadly virus? Having seen what it does to others, is that not enough to make us fearful for ourselves? One time when a discussion arose about inviting a liberal to speak before a church group, one of the men bluntly said: "I love to think of the church as being a home. We have windows and doors in our homes to let in God's eternal sunshine and ventilation but we have screens to keep out the bugs and insects. We must keep out

things that don't help us."

Even though it breaks our hearts to part company in our institutions with the affable, personable, scholarly modernist preacher and teacher, we ought to purge out corrupting leaven wherever it appears. "Know ye not that a little leaven leaveneth the whole lump?"

Faithfulness Preserves

It has been this spirit of faithfulness to the Book of God and to Baptist doctrine that has kept our Southern Baptist institutions in days past the fortresses of (Continued on Page 5)

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How Shall We Escape?

(Continued from Page 1)

Saviour, when the Word of God seemed as if it had been written for their hearts alone. Then only they realize the extent of their drifting. So the apostle says, "Therefore, we ought to give the more earnest heed."

One May Be Very Near Christ, Yet Not Saved

After reading the description of Jesus, and after hearing the warning which the apostle sounds out concerning our drifting, we find the text facing us: "How shall we escape if we neglect so great salvation?" It is a possible thing for one to be very near to Christ and not be saved.

A great Atlantic steamer was making her way across the Atlantic Ocean when the passengers were startled by the cry, "Man overboard." There was a scene of great excitement; one man sprang to the rail and shouted out, "I will give £1,000 to the one who saves that man, for he is my brother." The lifeboat was lowered and the sailors made their way to the sinking man. Presently a cheer sounded out. The sinking man had been reached. When the lifeboat came near to the great steamer, they fastened ropes round the man who had been rescued and gave the signal to lift. They drew him higher and higher, and just as they were about to lift him over the side of the vessel, the rope slipped and the man bounded away, struck the lifeboat, and sank into the ocean.

I have seen men as near to Christ as that; swayed by a mighty emotion, stirred by a holy memory, quickened by the minister's preaching, lifted by the power of a mother's love, they have come near to God. But that

is not enough; the apostle says, "How shall we escape if we neglect so great salvation?" We may be very near and be lost.

"So Great Salvation"

It will not be difficult to remember what I have to present in this message. It all centers around three words — "great," "neglect," "escape." It is a great salvation because it discloses to us a great Saviour. He is able to save to the uttermost. Literally it reads, "Able to save to the furthest throw." That means the man who is deepest in sin, the man who is farthest from God. The man who is most hopeless and helpless can lift his eyes toward Christ and cry out, saying, "God be merciful to me," and grace can reach him.

Once in a church in New England a distinguished woman told me that she had often been the guest of royalty, and gave the names of kings and queens at whose court she had been welcome. She told me the names of people in the City of New York to whose homes she had gone again and again as a guest, and I knew that those people represented the highest type of social life. But she told me that in all the round of pleasure she had had an aching heart. When I presented to her as simply as possible the plan of salvation through Jesus Christ, she bowed her head, and I thought I detected traces of tears coursing down her cheeks. When I said, "Will you accept Him as your Saviour?" she answered in a whisper, "Yes, I will."

Some days after this I had the privilege of meeting her again and she gave this testimony. She said that all the years which she had devoted simply to pleasure,

when put over against the few days that had passed since she had given herself to Jesus Christ, were as nothing. She said, "Peace is mine, pardon is mine, forgiveness is mine." I think it is a great salvation that can reach to the lowest and at the same time bring help to the highest. "How shall we escape, if we neglect so great salvation?"

Christ Can Save From the Greatest Sin

It is a great salvation not only because it reveals to us a great Saviour, but because it suggests a salvation from greatest sin. One of the great preachers in the City of New York said one day as he stood in a pulpit and looked down upon the face of a man lying in his casket, at the foot of the pulpit, "Of all the men who have worked in our city, I think this man was almost the greatest. I pay a tribute to his memory. He has influenced the city profoundly in his mission."

When he had finished his tribute, many came forward, and as they looked into the upturned face it was with real emotion. Then the poor of New York came to see their friend and they filed past for a considerable time, some of them bending over and baptizing his face with their tears. Finally there came a great number of men, each with a white rose, which they placed in the casket until it was covered, and then the roses fell from the casket to the floor. It was a monument of flowers reared to the memory of a man who had served three terms in prison. He had been called in the early days a most violent criminal. He had been a man profane and ignorant. It is said that he was seated one night in gloom and misery in an alleyway of a city when a missionary came along and handed him a little tract. The poor fellow tore it in pieces and said with an oath, "If you want to help me, give me your coat. You must see that I am freezing. Then the missionary, who was himself thinly clad, took off his own coat and gave it to him. And this act of kindness almost broke his heart. Jerry McAulay, then one who was deepest in iniquity and the farthest from God, was wonderfully saved. It took a great Saviour to save him. "How shall we escape, if we neglect so great salvation?"

The Wonder of God's Forgiveness

It is a great salvation in so many ways. Great in its pardon; great in its forgiveness. Can any of you tell me the difference between human pardon and divine pardon?

I was once in one of the southern states when the governor of the state gave me the opportunity of going to the prison. He said, "There is a pardon for one of the men. I will send it by your hands." Since that day I have often imagined that man, on being set free, making his way to his home, and spending the first night with his household. I have thought of him sleeping at home that first night, the first for many months. I have imagined him waking suddenly in the night with a shout of fear and saying, "My sin! My sin!" His wife bends down to comfort him, and says, "But, husband, you are a pardoned man." And just to make it sure, she brings the Governor's pardon and shows it to him. But he cries out again, "My sin! My sin!" Do you not see the difficulty? He is a pardoned man, but he is not a justified man. When the Governor pardons, he only pardons; but when God pardons, He justifies.

I have many times tried to give a definition of justification. I could give a theological definition, but I am not giving a message to theologians. I have many times tried to imagine what justification really is. I have looked into

the face of the baby of my household unmarked with sin and have wished that I might be as pure and as free from sin as he. And when I have thought of my many failures, I have been all but disheartened. But in the sight of God my sin is put away, and in God's thought I am freed from its penalty and power, and it is marvelous to be thus justified in God's sight, freely and forever.

It is great also in its forgiveness. And the difference between human forgiveness and divine forgiveness is this: You injure me

very much and I forgive you, but every time I see you I remember the injury, but God does not.

I remember when I was a lad that one day I hurt my mother's feelings very much. She came again and again seeking me, but all through the day I eluded her. Then just as the day was dying out of the sky, at the time when every boy feels the need of his mother, I felt the need of mine. I stole back to the house; and I can still feel her arms about me as she drew me up against her,

(Continued on Page 6)

"HE WHICH SOWETH SPARINGLY SHALL REAP ALSO SPARINGLY: AND HE WHICH SOWETH BOUNTIFULLY SHALL REAP ALSO BOUNTIFULLY."

II Cor. 9:6.

If you can do it, in Jesus' name, send at least ten subscriptions today and trust the Lord Jesus to repay, as He has promised. (If you wish to send more subscriptions, get other coupons out of former issues of THE SWORD OF THE LORD, or use another sheet of paper.) Send all subscriptions to Sword of the Lord, 214 W. Wesley St., Wheaton, Illinois.

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The Curse of Modernism

(Continued from Page 4)

faith. There came to the Southern Baptist Theological seminary one time a scholarly young man by the name of Crawford H. Toy. He was the pride and joy of the faculty; he was brilliant beyond compare. Reading German higher criticism and rationalism, he drifted away from the revealed truth of the Scriptures and began to teach in the seminary the doctrines of men. It broke the heart of President James P. Boyce and Professor John A. Broadus, but the dismissal had to come. When Dr. Toy left, Boyce and Broadus accompanied him to the station, just before the train took him away, President Boyce placed his left arm around the shoulders of the young man and, lifting up his right hand to heaven, said: "Crawford, I would give my right arm if you were back like you were when you first came to us." Dr. Toy went to be a professor of Hebrew at Harvard university, went into the Unitarian church, and finally never went to church at all. A world-famous scholar, internationally known author, a lovable man. But the virus of modernism destroyed his spiritual life and work. Even though it breaks our hearts, we must wage a war against the disease that more than any other will ruin our missionary, evangelistic, soul-winning spirit.

The Curse of Modernism

(An editorial in the Baptist Standard, July 21, 1949, by Editor David M. Gardner.)

There are several things we want to say concerning Dr. W. A. Criswell's article which appeared in the paper of July 7 under the above caption. Not that anything needs to be said to clarify any part of it, because it is a plain and positive pronouncement.

To begin with, we rejoice that we have as a successor to the late Dr. Geo. W. Truett, a young man who believes something worth saying and who has courage enough to say it. Dr. Criswell is a good, earnest, honest, and hard-working student. He digs deep and thinks straight.

It is very plain that the pastor of the First Baptist church, Dallas, has deep and well-defined convictions. He is what is com-

monly called a "Bible preacher." He knows his Bible and believes that it is the Word of God. We have never heard him refer to the Bible as a book that contains the Word of God. He believes it is the full, complete, and divinely inspired revelation of God's will for man, for every man, and all men. Those who hear him preach have no doubt about his knowledge of and devotion to the Word.

It is also plain that the congregation likes Bible preaching. The large auditorium is crowded every Sunday morning and comfortably filled every Sunday evening.

Some three years ago Dr. Criswell announced that he would preach straight through the Bible, beginning with Genesis, of course. He has finished the Old Testament and has just about preached through the Gospel according to Matthew. The response of the people is and should be an encouragement to his heart.

Another thing that is plain: the members of the old First Dallas liked what the pastor had to say concerning the curse of modernism to a large congregation Sunday morning, June 12. Since the sermon was published in the Baptist Standard we have had numerous letters and telephone calls, asking for a copy of the paper containing the message. Many have insisted that it ought to be printed in pamphlet form and scattered throughout the nation. The Standard gladly assumes the responsibility of editing and the state board the responsibility of distributing the pamphlet. We are happy to announce that the cost of printing 20,000 has been provided.

Finally, our very souls sing with new courage, joy, and hope when we hear these highly trained young preachers occupying the pulpits of many of our large churches, preaching the Word with the conviction and the fervor of our great old preachers of the past. We can count on this one thing for certain: our people will not be swept off their feet and go very far astray so long as our preachers ring true to the Book.

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How Shall We Escape?

(Continued from Page 5)

and said, "My boy, your mother will forgive you." Then putting her face down close to mine, she said a thing which I am sure she did not realize meant so much: "But it will be hard to forget, will it not?"

That is human forgiveness, but it is very far from being God's method of forgiveness. Some of you know that the sin of the past years has been condemning you. In the quiet of the night conscience has been speaking again and again, and you have said, as a man said to me in the city of Philadelphia, "If God forgives what about my sin?"

It is plainly stated in the Bible that when He forgives, He forgets. A minister in a great city was one day preaching a sermon on redemption and forgiveness, when it occurred to him that he might tell his own story. He had been a wanderer. He had almost broken his mother's heart. "But," he said, "Jesus found me." He was preaching to a great crowd of people, and stretching out his arms over that great throng of men and women, he said, "Men, a Saviour who can save one such as I, can save you."

When the service was over the church officers gathered about him and said, "You never preached before as you did tonight." When

they had passed on, down the aisle there came an old woman. Her hair was gray, but it was like a halo of glory. Her brow was furrowed, but it was as if an angel's fingers had touched it. When she reached the great minister she put up her trembling hands, clasped them behind his neck, and said, "O Jimmie, what made you tell it? Why did you tell it? You never were bad in all this world." And yet years before he had almost broken her heart with his sin, and she with a mother's love had forgotten. That is a suggestion as to God's way of treating us. He will remember your sin against you no more forever. "How shall we escape, if we neglect so great salvation?"

A Salvation Great in Its Atoning Substitute for Our Sin

But I hear some of you say, "I know I should be better." Well, what will you do? You say, "I will reform." What does that mean? You say, "From this time on I will not again commit that sin which has so harmed me. I will turn away from that transgression which has weakened me. From this time on I will be true." That does not meet the case.

Let us suppose that I owed you a thousand dollars and I go into your office tomorrow morning and say, "Sir, I was in the church last

night and decided to be better. I have made up my mind never again while I live to go in debt." Maybe you would take me by the hand, and say, "That is fine, I congratulate you." But you would not open your private drawer and take out my note for a thousand dollars and hand it to me, saying, "That settles your account; that pays the note." No, you would say, "See here, sir, your reformation is for the future, your indebtedness is for the past." And just so you cannot ignore the sin of yesterday.

I went to preach in a prison at one time several years ago; the prison chapel was so small that the governor said we had better go out in the open. So we went into the open court, and the prisoners gathered round me in great numbers. I said to the men, "I can give you the secret of getting almost as much money as you wish." And you should have seen the audience. They drew a little closer to me and gave the closest attention; many of them were in prison for trying in various ways to get money that was not their own. Then I said, "Just take a piece of paper, and write down on it how much money you want, and tell me how long you want it for. Sign your name to the paper, and I will take it over to the bank and slip it through the grated window and the cashier will slip it back again. For that is not the secret."

But that is the way some of you have thought you could be saved. You have been saying that you were better than many a church member; that there were people professing to follow Jesus Christ who did things you would scorn to do. But you have not in this position learned the secret. There is not all this "Book in which your mother believed when she died, the pages of which your father stained with his tears as he studied it—there is not a sentence, which, taken in its connection, teaches other than this—That man is saved not by what he is in himself, but he is saved because of his faith in Jesus Christ.

So, when these men in the prison seemed a bit disappointed, I said, "Take another piece of paper. Fill out the amount of money you want, and put down your name. Then I will take the paper to Mr. Andrew Carnegie, and have him sign his name on the back of it; I will then take it to the bank and slip it through the grated window, and the cashier will look at it just for a moment, not so much to see your name, but that of your security, and because he is satisfied with that, he will pay the money."

And any one could walk into any bank in our country with his head rather high if Mr. Andrew Carnegie endorsed his note. And I know this, that any one who stands today with all the memory of his mother, with all the advantage of his early training, would have no show at the gate of Heaven, were it not for Jesus. "How shall we escape, if we neglect so great salvation?"

It is great in its sacrifice. Jesus died that we might live. He paid the debt we owe.

Do Not Neglect, But Escape!

I put the last two words together—"neglect," "escape." Some seem to have the idea that they are not in danger unless they commit great sin; that they are all right until they are guilty of some great transgression. Just fold your arms and stop sinning today, and reformation cannot touch yesterday and resolution cannot avail for last year.

One day a man started out in a boat on the Niagara River a good distance above the falls. He was weary and sought to rest on his oars, but he did not know the current. He sat there with arms folded, and men on the shore who knew the current shouted to him, "The falls are ahead of you." But he did not move. People ran down the bank waving their hands at him and shouting, "The falls are ahead of you." But he gave no heed. He just sat with folded arms, and the mighty current of Niagara swept him over. Neglect cost him his life.

I recall the great fire that occurred some years ago in Minne-

"...See That Ye Abound in This Grace Also."

(Continued from Page 1)

of the fifteenth chapter on the resurrection, to start the sixteenth chapter, saying, "Now concerning the collection..." You see, with God and with Paul all the wonderful teaching about the resurrection of Christ and our own coming glorious change and rapture with Christ are intended to result in a way to live and give.

apollis when one of the great newspaper buildings was wrapped in flames. The man in charge (I think) of the Associated Press dispatches, sat in the ninth story and sent out a message all over America, "The building is burning. The fire is on the sixth story and I am in the ninth." Then a little later he sent out a second message: "The fire is in the seventh story, and I am in the ninth." Then he sent a third message: "The fire is in the eighth story and I am in the ninth." And when he could hear the crackling of the flames near to him, he tried to escape. Other men in the building had escaped. They had made their way quickly down the ladders and fire escapes while there was time. When this man came to the fire escape they were too hot to hold. When he went to the stairway, the fire blocked him. He made his way to the window; he stood for a moment on the window casing, then leaned out to lay hold of a guy rope, and missed his footing. The rest of the story I need not tell you. With the abundant provision for his safety that man was lost. Why? Neglect! "How shall we escape, if we neglect so great salvation?"

I know only one way to be saved. First, repent of that sin that has cursed you. Repent of that sin that has mocked you. Repent of that sin that has undermined your character. Second, believe on the Lord Jesus Christ. Third, confess Him as your Saviour. Fourth, obey Him in your living. Do it now. It is not as if you had to wait till the way grows easier. Come now.

May I close with this? In the city of Philadelphia we had a family of repute. The family was made up of a father who died of a broken heart because of the shame that came to him through his boy; a mother who was beautiful; a very dutiful son who is today a practising physician in that city; and a second boy who was a disgrace to the family. When the father died this boy started away from home. He went as far as Baltimore, and then on to Washington. One day there came to him a great hunger to see his mother. As he started back he felt ashamed to go into his old home. He was afraid to go up boldly to the door for fear the servants might see him. But he knew that if he could slip into that house, there was one who would meet him and receive him. You know the one he had in mind. It is the one who always makes us stop and think, and makes us better as we think. This boy had no sooner touched the door than it opened and with never a word of complaint his mother's arms went round about him, as she put her face against his to give the kiss of welcome; then she took him up to his room, directed him to his bed; in the early hours of the morning his brother rapped on the door of his room saying, "Edward, hurry, mother is dying." The boy arose and rushed into his mother's room, and they left him alone with his mother. Dropping down on his knees, he put his arms around her, and said, "Mother, Mother, you must forgive me." As she looked into his face with such a smile as only a mother's face can wear, she said, "Edward, my boy, I forgave you long years ago, and I have been waiting all the time for you to accept my forgiveness."

And ever since Jesus Christ died upon Calvary God has been waiting—waiting—waiting, for you to take His forgiveness. "How shall we escape, if we neglect so great salvation?"

How many thousands of Christians delight to read sermons on the blood atonement, or the plan of salvation, or other great doctrines and do not want a practical, Scripture-based message on doing right! But Paul says in II Corinthians 8:7, "Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." You readers of THE SWORD OF THE LORD—I hope you abound in every Christian grace—in faith, utterance, knowledge, diligence and love. All right, now abound in this grace also—send \$10 for subscriptions to THE SWORD OF THE LORD. Remember the plain teaching of James 2:18, "...I will shew thee my faith by my works."

The most spiritual Christians are the ones helping most in this great campaign to send THE SWORD OF THE LORD to multiplied thousands of new subscribers.

I lay it on your heart as a Christian duty, a duty to Christ, a duty to Christian friends to whom you ought to send subscriptions, a duty to unsaved ones who might be kept from Hell by an 8 month's subscription.

When Paul urged these Christians at Corinth to be liberal, he gave this great incentive: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

"God Loveth a Cheerful Giver"

Most Christians have an idea that "God loveth an orthodox Christian." But that is not what the Scripture says.

Thousands of preachers try to lay it on the hearts of Christians, that "God loveth regular churchgoers," but that is not what God says.

Many others believe that "God loveth those who look pious, do not smoke cigarettes, nor go to picture shows." Well, we do not advise picture shows nor cigarettes, but that is not what the Scripture says God loves.

No, "GOD LOVETH A CHEERFUL GIVER"! There is something in the heart attitude of one who lovingly, happily, rejoicingly uses his money to get out the gospel that God loves especially in a Christian. Here is the trusting heart, the loving heart, the soul-winning heart! So the ones who help get out the gospel the most cheerfully and happily are the ones whom God loves the best.

Join the Host Who Are Doing Their Part

Rev. Walter M. Fox of Saskatchewan, Canada, writes:

"I teach the Homiletics course at our Bible Institute at Regina. I was very interested in the sermons that you are publishing in the interest of Homiletics for Bob Jones University. We have asked the students of my class to subscribe to your paper. Enclosed please find the names of those who responded, and a cheque to cover the cost of their subscriptions. We were pleased to see how many of the students already were subscribers to the paper. Last year also we found that most of our students subscribed to it. I do not know of another gospel publication that is so helpful to preachers in the making. When they ask me what paper to subscribe to first, we always refer them to THE SWORD OF THE LORD."

If all over America Bible institutes and Christian colleges, if pastors of Christian young people surrendered to full-time service will do what this Bible Institute teacher has done, and what Bob Jones University has done, there would be a startling revolution in the preaching of America within ten years.

Now, for what ministerial students or Christian workers will you send subscriptions at once?

Rev. H. B. Barnett writes: "After the last service I took the subscriptions (something I had ever done before). I easily (Continued on Page 7)

Quick Route to the Heart

"If it's my ol' man you're callin', you're just wastin' your time.

The audience leans forward, careful not to miss a word. Wide-eyed, they watch the sheriff dial his telephone, then speak to the young delinquent's father.

But the father isn't interested. In disgust, the sheriff hangs up, and turns to the boy.

"My ol' man don't care what happens to me," the boy says. His face is drawn with the heavy lines of sin, but his eyes of a frustrated, unloved child. Reluctantly, the sheriff orders the boy locked up in the county jail.

For thirty action-packed minutes, the audience watches. And listens. And thinks. Now and then there is a chuckle. More often the glint of a moist eye.

When, in conclusion, the boy comes to know Christ and—based on a true story—gives a ringing testimony of what has happened, silence settles down upon the auditorium. Into the silence comes a soft chord from the piano, then a voice.

"In this picture tonight," the voice says, "you have seen God at work. You've heard God's voice, too—speaking in the secret places of your own heart. Maybe He has spoken to your heart about your own rebelliousness."

Then comes the straight-forward Gospel invitation, as the Holy Spirit continues to work in hearts. And when the meeting is over, souls have been born again—into the family of God.

This happens night-after-night, as films produced by C. O. Baptista Films, Wheaton, Illinois, go out on their unique ministry of eye-gate evangelism. Most recent production, "That Kid Buck," is the one mentioned above. Based on actual case history, it depicts the conversion of a juvenile delinquent who came to Youth Haven Camp near Muskegon, Michigan, and became a living testimonial of the marvelous grace of God.

Modern science insists that the quickest route to the human mind is through the eye. We like to add that the quickest route to the human heart is often through the same means. In fact, the whole passion behind every Gospel film we produce is—first and foremost—to reach the heart!

Many people misunderstand the ministry of Gospel films. "Why imitate Hollywood?" they ask. And the question is understandable, for certainly the world's film capital has done a lot in the spread of carnality all across the present-day civilization.

Our answer is this. "Why let the devil have the monopoly on an effective instrument for God? In God's wisdom, He made possible the physical laws by which the voice and action can be preserved and thrown onto a screen. By showing the Gospel in action through this medium, we firmly believe that God can be glorified.

Others say, "But doesn't God want us to preach the Gospel?" To this we answer, "Yes." And we would be happy to close our doors forever if preaching alone would reach the lost. We realize, though, that many will view a Gospel picture who wouldn't listen to a Gospel sermon. We long to see the Gospel presented as effectively as possible, and believe that films can play a needy part in such endeavor.

Today, as never before, doors are wide-open for Gospel films. Television alone offers one of the largest opportunities. Several of our films have already been televised, and we know God has blessed. At present, we are producing the first in a series of films geared toward the objective of reaching boys and girls. These films will convey thrilling action, yet they will always keep foremost the presentation of the Gospel.

In this work of producing Gospel films, we need your help. We urgently need the prayer support of God's people. These are days when the devil is working overtime on every hand. Pray that we may be able to present a strong spiritual front against him and his own great success with films.

Then, too, as God lays it upon the hearts of His people we need a number of additional items of equipment. Contrary to popular belief, Gospel films are not sure-fire money makers. Rentals are kept as low as possible, in order to widen each film's ministry as much as possible. Ours is a non-profit organization, and it will always remain this way. Everything God sends us, whether from our films or through His servants, will be used to further and expand our work.

But above all, pray for us. And if you'd like to know more about our work, drop us a line.

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With the Evangelists

Reports From America's Outstanding Soul Winners

By THE EDITOR

At this time I am in twelve days of Bible teaching and revival with the Avenue Road Church in Toronto, Canada, Rev. J. D. Carlson, pastor. We will close here Sunday, October 23rd. Then after a few days at home, I begin a town-wide campaign at Alexandria, Indiana, with most of the Protestant churches officially cooperating in the campaign. My wife and secretary are with me.

I promised to go for a city-wide campaign at Palm Springs, California, the last three weeks in January. God willing, I shall be at home nearly all of December for heavy work and for badly needed rest. Meantime, I am carrying on daily radio broadcasts on radio station KTIS, Minneapolis, 900 kilocycles, 1:45 p. m. Monday through Friday.

DR. OSWALD J. SMITH IN REVIVAL WITH PRESBYTERIAN CHURCHES, BELFAST, IRELAND

Glowing reports come of Dr. Oswald J. Smith's campaign in Belfast, Ireland, sponsored by Presbyterian churches. Some two hundred conversions were reported, with forty-six professions in one service, fifty-five in another.

DR. CLIFFORD LEWIS SIX NIGHTS IN WELLSBORO, PENNSYLVANIA

Pastor L. C. Grow of the Covington Baptist Church, writes us of a united six nights' campaign in the Civic Auditorium of Wellsboro, in which Dr. Clifford Lewis of Winona Lake was the speaker.

Dr. Lewis spoke in the schools to over two thousand, and Pastor Grow reports "over one hundred decisions, including those for salvation, rededication, and surrender for full-time service." Pastors were delighted with Dr. Lewis' efforts.

Dr. Lewis had a good summer, with services at Newman Lake Bible Conference near Spokane, Washington; Youth for Christ rally in Spokane, Clay Cooper, director; missionary rallies in the Church of the Nazarene, Sandpoint, Idaho; services in the First Baptist Church, Coeur d'Alene, and a three-day rally with the United Brethren Church in Walla Walla, Washington. Dr. Lewis also spoke in the Foster Avenue Baptist Church, Chicago; at Northern Baptist Seminary and Chicago Christian Business Men's Committee services. He is now in a campaign with the Baptist Tabernacle, Atlanta, Georgia, and orders a number of booklets, *Seven Secrets of a Happy, Prosperous Christian Life*, for the new converts.

PASTOR COMMENDS EVANGELIST JON A. PIRTLE

We were glad to announce a few weeks ago that Evangelist Jon A. Pirtle of Atlanta, Georgia, had surrendered to the call of God to work as a full-time evangelist. After blessed experience as a pastor and proven evangelistic gifts, our brother left the successful pastorate to enter the revival field.

Now comes a fine letter from

Rev. E. M. Altman, pastor of the Eastern Heights Baptist Church, Columbus, Georgia, commending Evangelist Pirtle. He says:

"My honest opinion is that Pirtle is fitted for this work in a peculiar way. He has very definite evangelistic gifts. He is sincere to the core. Few men love souls as does this young man, and his ability as a preacher is far above the average."

"Brother Pirtle was with me here at Eastern Heights in a revival campaign only a few weeks ago. The Lord blessed his efforts abundantly and gave us a great meeting."

We have had other strong commendations, including one from Dr. Bob Jones, Sr., who knows him well, and we feel that pastors and churches who feel led to invite Brother Pirtle for revival campaigns will be greatly pleased with his strong Bible preaching, his genuine integrity, his doctrinal soundness and spiritual fervor. Brother Pirtle may be addressed,

Evangelist John A. Pirtle, care The Sword of the Lord 214 West Wesley Street Wheaton, Illinois

EVANGELIST H. B. BARNETT COMMENDED BY PASTOR

We are happy to have the following fine letter from Rev. Stanley M. Owen, pastor of Climax Springs Baptist Church, Climax Springs, Missouri:

"We have just closed the greatest revival our church has had for ten years. Although we had originally planned for a two week's meeting, we received such spiritual blessings that we continued three days into the third week."

"There were twenty-eight saved and several rededicated their lives to God. Eleven of the twenty-eight were adults. An old backslider seventy-three years old, who was a preacher in his younger years, came back to God also."

"Our two and a half weeks' meeting was led by Evangelist H. B. Barnett of Waldron, Arkansas. Brother Barnett also got THE SWORD OF THE LORD into the homes of several members here, for which I am thankful."

"We plan to see you Thanksgiving in Chicago. May God bless your work, is my prayer."

PACIFIC GARDEN MISSION CELEBRATES 72ND YEAR

The last week in September, Pacific Garden Mission celebrated its 72nd year of work with the down-and-outers.

Superintendent Harry Saulnier reports that last year over 8,000 men, women and servicemen professed to accept Christ at Pacific Garden Mission.

Billy Sunday, Mel Trotter, Harry Monroe, Walter (Happy Mac) MacDonald, Evangelist John Troy have been among the thousands saved.

A great work is being done with servicemen who come to the dormitory and canteen. Thank God for the work of this great Rescue Mission, under the leadership of our friend, Harry Saulnier. When in Chicago, visit the Mission at 642-650 S. State Street.

EVANGELIST MILLARD BOX JOINS SWORD STAFF

Evangelist Millard Box of 329 W. McKinney, Neosho, Missouri, has joined the Sword Extension Staff. This brilliant and Spirit-filled young evangelist, graduate of John Brown University, has been a successful pastor, has been association-wide evangelist for Baptists of Southwestern Missouri, and is now being really blessed of God in independent revival campaigns. My brother Bill and I were so impressed with Brother Box that we asked him to join the Extension Staff of THE SWORD OF THE LORD. That simply means that we back him thoroughly, that we will be responsible to the people for the kind of work he does, and that we will earnestly endeavor to see that he is kept busy. He will hold revival campaigns wherever he feels led to accept an invitation. He will not be on salary and will depend, of course, on freewill offerings in the church and community where he holds revival campaigns. But we are especially anxious that he be kept busy. He is thoroughly trustworthy. He is a sound Bible preacher, he is Spirit-filled. He is energetic. Those desiring his

services may write to Evangelist Bill Rice, Sword Extension Department, 214 West Wesley Street, Wheaton, Illinois, or to Evangelist Millard Box, 329 W. McKinney, Neosho, Missouri.

Evangelist Jim Mercer Sees 123 Professions at Hopewell, Virginia; 65 in Des Moines, Iowa.

In the Annual Youth Crusade at West End Church, Hopewell, Virginia, September 3-11, under Evangelist James Mercer, there was a blessed revival, with 123 professions of faith and many backsliders coming for rededication of life. The church reports the meeting enthusiastically. Rev. William E. Hill, Jr. is pastor.

Grandview Park Baptist Church, Des Moines, Iowa, Rev. A. M. Veltman, pastor reports "the best evangelistic campaign in the recent history" of the church. There were 65 first-time professions of faith.

We are delighted with the fine ministry of Brother Jim Mercer. May God increase his power and bless his ministry more abundantly!

Brother Mercer's address is 1222 W. 50th, Minneapolis.

Brief Reports

Evangelist Charles H. Smith, of Glendale, California, and Howard M. Jewell of Detroit, have formed an evangelistic gospel team. Mrs. Howard Jewell conducts the afternoon children's meetings and Mrs. Elvera Christensen of Kansas City is pianist and accordionist.

Brother Smith may be addressed P. O. Box 6, Glendale 5, California.

Evangelist Bill Rice, assisted by Dr. Harry Clarke, song leader, had a blessed revival in Grace Baptist Church, Binghamton, New York, with many saved. The pastor estimated nearly 40 professions on the last night of the campaign. "Brother Bill" is, when this is written, in one week's evangelistic conference in the Galilean Baptist Church, Dallas, Texas.

W. L. Huguen, educational director and song leader for the large First Baptist Church, Somerset, Kentucky, has agreed to go with Editor John R. Rice in several revival campaigns, and will be in the Chicago Conference on Evangelism as soloist and assistant song leader. The editor and Mr. Huguen will work together in a town-wide revival at Alexandria, Louisiana, October 30-November 20. We will be together in Chicago Thanksgiving week, November 20-27. The last three weeks in January we will be occupied in a city-wide campaign in Palm Springs, California.

We hope to have soon a blessed report of a gracious revival which God has been giving in Los Angeles, California, under the leadership of Dr. Billy Graham.

Be sure to pray for the evangelists.

A Temperance Story Film

The Christian Films Production Company, a non-profit organization of Cheney, Kansas, has produced a film called "The Power of Decision." It shows how drink leads a family down to the depths, leads to the drunkenness and then the death of the father, leads to the drunkenness and crime and imprisonment of the son. Then it shows how the younger son makes a fight against the evil, how he resists the temptation of his social surroundings including the girl he hopes to marry, and how he wins others to decide for Christ and temperance.

I think that Brother Matthew, who prepared the film, is a Methodist minister. My brother, Bill Rice, and I got a preview copy of the film and looked it over carefully. Some of it is deeply moving. While it does not pretend to be primarily a religious film, it does call people to decide for Christ and against liquor, and I think that it will do good everywhere and arouse interest in the liquor question.

Those interested in this film write for literature and information to Rev. Oscar Matthew, Christian Films Production Company, Cheney, Kansas.

"... this little volume is as refreshing as a crystal clear spring in a hot burning desert."

DR. R. G. LEE, PRES. SOUTHERN BAPTIST CONVENTION

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"... I have read everything written by Dr. Rice... to my mind this is his greatest work." **EVANGELIST LOUIS WUNNEBURGER.**

"... a book for our times. Saints need a full measure of the comfort of God. Satan is sifting the saints and seeking to wear them down as perhaps never before. How all Christians need to know how to trust the Lord fully with every detail of life, and how to appropriate the abundant provisions of His love and grace! This book teaches exactly that. Comfort and help for every believer." **F. D. WHITESELL, PROFESSOR, NORTHERN BAPTIST THEOLOGICAL SEMINARY.**

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(Continued from Page 6)

got ten families to subscribe (one renewal). It was like the first time I tried to preach—I got by, so I'll try again."

Pastors and evangelists all over America who believe in revival, believe in spreading the gospel as it is preached in THE SWORD OF THE LORD by the best preachers of the past and present, could easily do the same thing. Almost any pastor, almost any teacher of an adult Sunday School class, or young people's class could get ten subscriptions if he earnestly tried. Will you do it?

If the workers in THE SWORD OF THE LORD office give one thousand subscriptions, as we believe they will, that will mean approximately one week's pay on the average for each one. Paul wrote about the churches of Macedonia, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (II Cor. 8:2). So it is with thousands of poor Christians who love God enough to send what subscriptions they can and to persuade others to subscribe for themselves.

One ministerial student worked all summer last year and paid for some five hundred subscriptions for every single pastor of his denomination in his state!

One business man paid for a trial subscription to every preacher in his state whose names could be secured.

Another business man gave me a check for \$100 to subscribe for preachers.

This is written in a hotel room in Toronto, Canada. I have a burden from God to see 75,000 paid subscriptions to THE SWORD OF THE LORD on hand by Christmas. I have more than I can do. I have very heavy financial responsibilities with my family, my beloved adopted foreign student in Moody Bible Institute, my daily radio program, etc. Readers of THE SWORD OF THE LORD know that I get no salary from THE SWORD OF THE LORD, no profit from this corporation whatever. I will be as generous as I can in sending subscriptions to others in this

campaign. I have a right to ask all of you who love this work, who love me, who love revival and who are blessed by THE SWORD OF THE LORD, to help. Now, in Jesus' name, send your subscriptions!

"Now Perform the Doing of It"

During this special campaign to raise our subscription list from over 50,000 to 75,000, we are making the following bargain offer:

Subscriptions to THE SWORD OF THE LORD may be sent at the rate of 8 months, 35 weeks, for \$1.

Canadian and foreign subscriptions will be 6 months for \$1 instead of 8 months.

For every \$10 worth of subscriptions, new or renewal, we will give without extra charge, the large 441-page book, *The Power of Pentecost, or The Fullness of the Spirit*. This book is promised to us from the bindery between October 21 and 24. So it will be sent to you at once upon receipt of \$10 worth of subscriptions.

Please mark each subscription "new" or "renewal." If you like, you may send subscriptions 16 months for \$2; 24 months for \$3, etc.

The only possible way we can reach our goal is for thousands of people to send ten or more subscriptions and for some to send hundreds.

The church at Corinth had made great promises and plans a year before, Paul says, then he presses upon these "who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it" (II Cor. 8:10, 11). Over 15,000 of you wrote in during "Letter Month" this year. A few days after the official close of "Letter Month" the number of letters had reached the astounding total of over 18,000 (this accounts for discrepancy in some recent figures). You wrote wonderful letters. We hope you meant what you said. Now prove it by sending subscriptions!

Send all subscriptions to Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.

The Christian and His Bible

(Continued from Page 3)

den. If you meditate on that for a while it will change your preaching, you cowards, you people who are afraid of your deacons, who are afraid of the superintendent of your Sunday School! There is an old deacon out there. And you have the banker once in a while come to see you and you want so badly to please him. Read about Daniel in the lion's den; read about the Hebrew children in the fiery furnace and you will say, "Never mind, Lord!"

They said to those Hebrew children, "You've got to bow down; we'll put you in the fiery furnace if you don't. You've got to bow down!"

They said, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:17, 18). If you read the Bible a while and let it soak in, it will make you somebody. Faith cometh by the Word.

Are you ever besieged by armies too great for human hands to conquer? Are you ever threatened by forces which the powers of Hell have turned loose upon you? All right, go and read about Sennacherib and his army. He said, "Yeah, don't you let Hezekiah fool you. These other nations have had gods, too, and we trimmed them down. Who are you and your god that we can't handle you, too?" "And Hezekiah went up into the house of the Lord, and spread it before the Lord" (II Kings 19:14). That is a good thing to do—you ought to learn how to do that!

The Lord said, "I'll tend to that gentleman for you." And the angel of the Lord came among the camp of Sennacherib's army and when they awoke, 185,000 soldiers were all dead men. And Sennacherib "departed, and went and returned"—in other words he beat it! He got back home and his own sons killed him in the house of the god on whom he was depending. Read that a while and it will make an independent man out of you, a man serving God instead of serving the times and the seasons and fluctuating like a weather vane.

You learn faith by the Word of God. From it you will get faith to use the Bible, faith to trust God. Try it out!

The Bible Gives Assurance of Salvation

What else will the Bible do for you? It will give you the assurance of salvation.

Somebody says, "This fellow has trusted the Lord." Somebody else says, "No, let's get him to pray through." You don't need to get him to pray through. You ought to get him to sit down and from the Bible show him that the Bible says Jesus Christ died for him and ask him if he will simply believe that and take the salvation offered. If he does, all right. Settle it by the Bible!

In big union campaigns somebody is always wanting to kneel down by some fellow who has trusted Christ and beat him in the back and say, "Hold on, brother, hold on!" In Shafter, California, I said to a man who had started into the inquiry room to do per-

sonal work, "Hey, wait a minute! Where is your Bible?"

"Oh," he said, "I know..."

I said, "I don't care what you know. Where is your Bible? Don't go in there with that fellow unless you take your Bible and show him out of the Bible what God says." Assurance is settled by the Word of God. I had three miserable years until I found John 5:24. Then I kicked the Devil in the pants so he has never bothered me on that matter again. I am saved, bless God, and will not come into condemnation. I am passed from death to life! The Devil cannot get me on that. Assurance of salvation comes from the Word of God.

Now, listen—I am here such a little time that maybe I can't do too much for you. Let me do this: in God's dear name, go home with a new grip on the Word. Buckle down and spend hours with the Bible. Not the commentaries—it

is all right to use the commentaries occasionally, but not too much. They will ruin any preacher. They will make you as dull as they are. They are nearly all dull. Matthew Henry is not dull. A few of them are sweet and helpful. A few of them are critical, and those you ought to consult occasionally. But you ought not spend too much time with the commentaries. The Word itself is the thing. Buckle down with the Word. Read it. Enjoy it. Memorize it. Meditate on it.

Living in the Bible Gets One's Prayers Answered

What will the Word of God do for you? It will get your prayers answered. Your prayers can be answered if you will put the Bible first. "If ye abide in me, and my words abide in you, ye shall ask what ye will [anything you want], and it shall be done unto you" (John 15:7). It will fix your praying. You can know what is the will of God. You can ask things according to the will of God. You

can get your prayers answered if the Bible fills you up, if you get yourself in it, abide in it and it abides in you all the time. In Proverbs 28:9 we read, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination. You cannot get your prayers answered if you have a dull attitude toward the Bible."

Will you promise God today that you will go home to master the Bible, and memorize a lot of the Bible and delight in the Bible and quote people the Bible—get a lot of Bible? After you get a lot of it in your hearts, you preachers get you some slips of cardboard or something and put them in the Bible. Do not take time to stop to look up passages while you are preaching. Do that ahead of time. Have them marked and then turn and read as you come to them and need them. After you use a Scripture a time or two, you will have memorized it. Any good preacher who is going to preach thirty minutes at a time ought to use nearly

thirty Scriptures in the message. And if you speak an hour you ought to use more. I do not know how many. I do not think you can set a rule about that. Maybe you ought to use one passage and spend most of the time in that. At any rate, fill up the sermon with the Word of God. But you must get it in your heart first, or it is no good. You must breathe it in and out first, and meditate on it, and rejoice in it.

I wish I could tell you more, but let me mention this one other thing: it will cleanse you of sin. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to the word" (Psa. 119:9). "Thy word have I hid in my heart, that I might not sin against thee" (Psa. 119:11). The Word of God!

PRAYER: Lord, breathe upon us today. Forgive us our sins about the Bible. Forgive me, dear Lord. Oh, help me to love it more and delight in it more and use it more! In Jesus' name, Amen.

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It shows you how to pray according to the Scriptures; how to have faith; how to know the will of God when you pray. You learn how to pray definitely; what hinders prayer. All this is taught with many Scriptures and striking, heart-moving illustrations. The author has honestly and courageously faced the subject from its various angles—in every case turning the spotlight of the Scriptures upon it for a clear understanding. There are two chapters on healing in answer to prayer, two on the question of miracles. There are abundant stories of answers to the author's prayers, quotations from America's Christian leaders.

From all over the world come letters telling how people have learned to pray through this volume. A Texas druggist, nearly ruined by the war, read it with his wife and prayed. His business gained 27% over pre-war year, his profit doubled; and he sent a \$1,000 thank offering! Hundreds of pastors use this book for prayer meeting studies.

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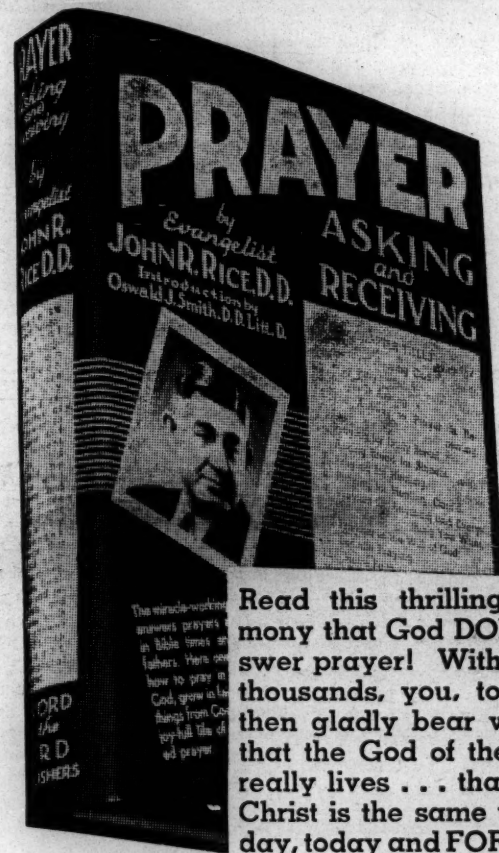
Here is clear fundamental Bible teaching on prayer. Here are many blessed examples of answers to prayer told in fervent and lucid style by one who knows and can prove that prayer really changes things, that God supplies money, jobs, healings and revivals, and saves souls in answer to Spirit-taught, Scriptural prayer.

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"Dr. Rice's book, PRAYER, has driven me to my knees and has enabled the Holy Spirit to find me in prayer as has never been the case in 12 years of my ministry," writes Rev. Ezra Budke of Waseca, Minnesota.

"No book has ever been added to my library in my 48 years of ministry that has furnished such help in revealing the deep things of God through prayer."—Rev. J. Maurice Hupp, Scotia, N. Y.

"We never had family altar, but after reading your book we now have fellowship every morning and evening... What a joy we have missed because we did not have family altar long ago!" writes a lady from Minnesota.

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